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Notes of the Month.

We take this opportunity of drawing attention to the Annual Conference held in connection with our Sunday Schools This year the place of meeting will be Banbridge, and June 3rd is the date selected by the Committee. Such conferences in the past have afforded means of introducing and discussing matters of interest to those engaged in Sunday School work. Further, as a consequence of different centres being visited in turn, the workers in those centres have received the encouragement and inspiration which contact with others doing similar work engenders. We, therefore, trust that the forthcoming Conference will serve to fulfil those objects at Banbridge by contributing to the fund of common knowledge and inspiration, and by bringing together a large band of people actively engaged in our Schools or heartily desirous of seeing the work in the latter rise to the height of its great opportunities.

* *

In our last issue we made an appeal to our readers to give earnest heed to the matter of international good-will then being earnestly discussed on both sides of the Atlantic. We are glad to record that the interest manifested in the subject has shown no diminution since. Rather does there seem to be an even greater desire to seize the unique opportunity and secure a priceless victory for the cause of peace. As evidence of this, we would point to the resolution unanimously adopted at the Annual Meeting of the Ulster Unitarian Christian Association Many of our English Churches have recorded their earnest desire to strengthen the hands of those whose concern it is to give due expression to public opinion. In that way we can also do something, and it will afford us great gratification to place on record any resolution approved of in our Churches here.

* *

The question of finding a successor to Bishop Crozier in the bishopric of Down, Connor, and Dromore, appears likely to be most satisfactorily settled. At a special meeting of the Synod held in Dublin the present Bishop of Ossory was elected to fill the above vacancy, and the choice of the Synod has received general approval. The Right Rev. Charles Frederick D'Arcy, D.D., who is thus honoured, is

one who by his gifts of character and of culture will confer equal honour in return. He began his ministry at St. Thomas, Belfast, in 1884, after a brilliant career at Dublin University. Since that time he has gained the reputation of being one of the most scholarly members of the Episcopal body. At the Conference held in Belfast last October his contributions made a great impression. More recently he contributed a very thoughtful article to the *Hibbert Journal*, thereby giving evidence of his broad-mindedness and his readiness to co-operate with members of other Christian Churches. For that reason, as well as for reasons specified above, we shall heartily join in the welcome which will await him when he enters upon his active duties in the North of Ireland.

* *

The Rev. John Page Hopps, the well-known Unitarian minister, died at Shepperton-on-Thames, 7th April. Mr. Page Hopps, who was seventy-seven years of age, was born in London. He was educated at the Baptist College, Leicester, his first pastorate being in connection with the Baptist body. He became a co-worker with George Dawson, at Birmingham in 1857, and subsequently held Unitarian pastorates at Sheffield, Dukinfield, Glasgow, Leicester and Croyden, and lately in London at Little Portland Street. He was a member of the Glasgow School Board, and in 1886 he contested South Paddington against Lord Randolph Churchill. He was the author of many hymns.

"THIS DO IN REMEMBRANCE OF ME."

Luke xxii. 19; 1 Cor. xi. 24.

By Rev. Edgar Lockett.

"In remembrance of me." The invitation, then, is simply personal, and its acceptance is a confession of affection and loyalty in relation to a person—Jesus Christ. The appeal is not to the intellect, but to the heart. We are not asked to explain the mystery of the mingled Godliness and manliness revealed in Christ. It is not adherence to a creed but to a person that is required of us. A creed may be necessary, and to the thoughtful is inevitable. But a creed is not sufficient. It is the fact that lies behind the creed that matters—the fact which the creed endeavours to express. And the fact that lies behind the Christian creed is Christ. We explain that fact differently, but it is the fact and not our theories that is essential. Jesus asked of his disciples not a definition, but their devotion to himself. "Lovest thou me?" "This do in remembrance of me."

In considering the significance of the Lord's Supper, and our attitude towards it let us, therefore, keep these words of Jesus foremost in our thoughts, and not allow the power of their simple appeal to be weakened or destroyed by other voices. The Communion Service has many meanings; there are almost as many interpretations of it as there are sects of Christians. Some of these interpretations we can accept as true and helpful; others we reject as superstitious and hurtful. But the truest, simplest and greatest element in this Christian institution is the personal appeal which Jesus makes through it to the love and loyalty of his friends. "This do for a remembrance of me."

The Lord's Supper, therefore, focuses into one act of thankful allegiance that which is the master-spirit of the Christian faith and life. Personal love for a person is the secret of the meaning and the power of the Christian religion. Living Christianity is the most personal thing in the world. It had its origin in the coming amongst us of a unique personality—Jesus Christ, who began his work by securing the affection and devotion of a little band of men. He did not give them a new creed, he did not organise them into a new Church, but he attracted and attached them to his person. With a confidence which is unparalleled he made his appeal to them: "Come unto me," "Learn of me," "Believe in me," "Follow me." The training of the Twelve consisted chiefly of Jesus' giving of himself to his disciples, teaching them to love, trust and obey their Master. Thus it was as long as Jesus was with his friends in the days of his flesh. And when he was to die, he seems to have made provision by instituting this outward ordinance for the continuance of his personal power in the hearts of his

believers. "As oft as you eat this bread and drink this wine, let them symbolise myself in the midst of you, and bring to your minds what I have done 'for you.'" And when he was gone, his personal presence was still wonderfully with his followers. Their chief confidence in their faith and labours was that they had seen Christ and learnt to recognise and love him. He was their life. The life had been manifested and they had seen it. God had borne witness to Jesus, and the witness was that they had received the gift of eternal life, and this life was in his son. To them the personal God was revealed in a person. Jesus had shown them the Father, and that sufficed, satisfied them. The love of Christ mastered their wills and hearts.

This is the historic fact, and the meaning of the fact seems to be just this. God is love, and love is the most intensely personal thing in the universe. Only persons can love and awaken love; only persons can respond to love. We cannot conceive of an impersonal affection—a love which has not its origin or its object in personality. Since love, then, is the highest attribute of God, the Christian can only think of Him and have communion with Him as a personal being, our Father. But we only know the love of God through the personal manifestations of it in humanity—through the men and women who have greatly loved us. The experience of the Apostles, and the experience of Christians in all ages, was and is that they find the supreme assurance of the love of God in the love of Jesus Christ. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." As the greatest lover and saviour of men, Christ is the supreme revealer of the redeeming love of God.

And this love of Jesus is not only the origin and meaning of Christianity, it is also its power. "If ye love me, ye will keep my commandments." Only love is sufficient to obey him, for his great commandment is that we should love one another, even as he loved us.

If, then, love for Christ is the life-centre of Christianity, we realise not only that the Lord's Supper is another illustration of this fact, and that it is the most beautifully intimate and personal of all the ordinances of our religion, but we are also in a right position to decide concerning our attitude towards it. We need not discuss whether Jesus meant this memorial meal to be observed by all his followers in every age. The early Christians evidently understood him to mean this; the feast has been kept in unbroken succession for nearly twenty centuries, and every Christian community to-day observes it, with the solitary exception of the Friends. If the love of Jesus is the chief thing in Christian discipleship, the question, "Should I join with other Christians in keeping this Communion Service" is best considered and decided by keeping in mind the question of Jesus to Peter, "Lovest thou me?" If we really love him, all else will be added to us in due time—trust, loyalty, obedience, and the Christ within. If we really love him, we shall desire to do this in remembrance of him for our own sakes, knowing our need of remembering him. But we shall also wish to do it for the sake of others, as an open confession of our allegiance to him, and because the love of Jesus comes to us through the lovers of him, and can only be communicated to others by those who have it. "Ye shall be my witnesses," said Jesus.

One concluding thought. When we speak of love and devotion to Christ, we are sometimes told that we are putting Jesus in the place of God. In religion, so it is often said, we should speak only of the love of God and devotion to God. The answer is very simple. "Love is of God, and everyone that loveth is begotten of God and knoweth God . . . . for God is love." We do not put the love of Jesus in the place of God's love, but we find the love of God in Jesus Christ. We find that divine love in every pure, unselfish, human affection. "*Everyone* that loveth is begotten of God." But there is no love like Christ's. We know that it is from the heart of the Father. We feel that he knew and loved God as we do not know and love Him. We do not love Jesus instead of loving God, but because we find that the love of him leads us to the love of Eternal love from whom he came. Loving him, we try to keep his word, and find that the word is not his but the Father's who sent him.

THE DISSENTERS' CHAPELS BILL, 1844.

By Rev. James Kennedy.

VII.

Writing under difficulties of health and printing without opportunity of correcting by "proofs," will, it is hoped, be taken in excuse for such "howlers" in last contribution, as *creations* for creatures, *tempt* for benefit, *decidedly adverse* for decided adversely, and *evermore* for once more. Embargo being removed by the Editor, it may be further recorded of Chisholm that his final overthrow and exposure were accomplished in manner following. The Rev. John Dill, minister of Clonmel, had for eight years answered one of a number of queries put to warrant payment to him of *Regium Donum* in a way that never had been challenged, by stating that there were *more bona fide* families in his congregation than the minimum required—viz., *twelve*. On the ninth occasion the query was answered similarly. But having somehow provoked the ire of the formidable Duncan, the latter on his own responsibility issued an order to Dr. Cook, the Distributor of Royal Bounty, to withhold the money then accruing. With this order the Doctor meekly complied. Application to the authorities in Dublin Castle was unavailing—Chisholm reigned supreme there. But it so happened that Mr. Dill had in his congregation an influential and plucky member, a Mr. Kennedy, who would not calmly stand by and see his minister wronged.

This gentleman made his way to London, interviewed members of the House of Commons, had questions put to the government and triumphantly accomplished his purpose. In the meantime Mr. Dill had published letters in the Belfast papers in which he commented in scathing terms on the poltroonery of certain clerical leaders of his church in making themselves the tools of a *junior clerk* and *underling* of Dublin Castle. Thereby the great man was mightily enraged, and as Dr. Ledlie remarks, "Angry men seldom act wisely." Chisholm immediately brought an action against Mr. Dill for libel and thereby brought about his own undoing. A verdict was returned by the jury for Mr. Dill. But in order to establish a good case in his own defence, Mr. Dill had caused all possible enquiries to be made into the past history of his oppressor, with the result that the man who had been eulogized in a formal address as "Presbyterian by birth, education and connexion, you have devoted your life's best energies both in your private and official capacity to the venerated church of your fathers . . . ." "You have fraternized in hand and heart with all those who love the Lord Jesus in sincerity"; the man who had been declared by a Lord Lieutenant "completely and honourably acquitted of every charge affecting his character," who initiated Chancery suits to strip congregations of their property and churches in Ireland, who attempted similar cantrips in England, but was told by the Attorney General of "Perfidious Albion" to attend to his own proper business, the man who had the presumption to ask to be allowed to appear by counsel in opposition to the Chapels Bill then before the High Court of Parliament stood before the world in his true character, not as George Matthews, Esq., a sleek Dublin Castle official and pious elder who could advise the young on "the necessity and advantage of prayer," but as Duncan Chisholm, ex-leather seller and solicitor, and cheat of Inverness, from which town he had fled from justice. Needless to say he left Dublin without ceremonious leave-taking.

A somewhat different and very suggestive account of his withdrawal from the Green Isle is given by James in a bulky volume of more than 800 pages, giving a history at great length of the legislation and lawsuits in England and Ireland in connection with the Dissenting Chapels' Funds, &c. The only mention of Matthews, as he called himself in Ireland, will be found in these sentences:—"When the cause came on for hearing" (*i.e.*, his suit in Chancery against Dr. Carlisle), "Mr. Matthews, the Chief Relator, had left the country." "Mr. Matthews' leaving the country having been mentioned, it is but justice to him to say that those who knew him best considered him more sinned against than sinning." "As to his leaving Ireland, it is evident that a Government clerk having made himself obnoxious to

a party" (*i.e.*, the Unitarians) "exercising great influence at Dublin Castle, even when the Tories, whom they had always opposed, were in power, would be sure sooner or later to find it necessary to give up his place, and after that would be unlikely to remain in Ireland." *O sancta simplicitas*, or shall we not rather say, hypocrisy! With what a different spirit the author writes when mentioning that the Bill was principally the work of four Lord Chancellors belonging to both political parties. In speaking of the way in which these fair-minded men, who had been compelled to pronounce previously, *legal* but *unjust* decrees, piloted the measure of justice through, and especially in winning a vote of the Lords empowering the Courts to stop all Suits that came within scope of the Bill, he remarks, "No four Jew Attorneys could have played a smarter trick."

As to the Act itself, it is secured thereby that, as by Act passed in 1813, and which was extended to Ireland in 1817, it was no longer punishable by law to preach Unitarianism, yet where certain doctrines were expressly set forth in Trust Deeds, &c., to be proclaimed and taught, such doctrines must still be proclaimed and taught in the Chapels concerned. And so congregations at Doncaster and Cardiff are finding out to their cost, for in connection with these Chapels (and this remark applies to the great majority of Nonconformist Chapels in England), the Trust Deeds expressly set forth either in the body of the document or in schedules attached thereto, certain doctrines to be proclaimed and taught—generally speaking of a very narrow type of Trinitarian Calvinism. The Trustees are *bound by law*, to cause these doctrines with perhaps certain other peculiarities as among Baptists and Methodists to be taught publickly. But when the deed is *open* where no specific doctrines are directed to be taught and propagated, the Act provides that the usage of twenty-five years immediately before the commencement of any suit shall be taken as conclusive evidence that the opinions held during that period "may be properly held."

But supposing new opinions begin to manifest themselves, say of Theism, or there be a 'verting from Presbyterianism to Congregationalism, or a "kist o' whistles" be introduced, or a liturgy or surpliced choir, or a choir where formerly there was only a precentor with his pitch pipe or tuning fork, would it not be in the power of a few cantankerous members, or a Duncan Chisholm, to set the law in motion and capture the property?

Principal Gordon says: "Break your usage either as regards religious doctrine or modes of worship, and for twenty-five years from the beginning of the change there is no defence against a suit unless where there is a deed specifying the doctrines to be taught, and there be a reversion to them." But our predecessors were grateful beyond telling, for the great measure of relief afforded them, and we join in gratitude to-day to those noble men of both political parties, and of most Christian Churches, in Parliament and out of it, who by speech and vote and influence won for us so great a salvation. The peril was, indeed, great. "Counting chickens before they are hatched" is never wise. The First Presbyterian Church in Belfast was to be wrested from the descendants of those who erected and endowed it centuries previously, and to be used as an Assembly Hall. The "takkin' o' the Meetin' Hoose frae thae folk at the heed o' the toon" was a not unfrequent topic of conversation in the streets of Larne – much of it badinage doubtless, some expressing an intention to return the Meeting House again to the then occupiers, but undoubtedly much of it grim earnest. No wonder that our Association appointed Sunday, 25th August, 1844, as a day of thanksgiving for the enactment of the Dissenters' Chapels Bill, into an Act the Royal Assent being given July 19th, 1844.

On 25th August, 1844 the following hymn was sung in Larne and Kilwaughter Meeting House after sermon:—

God of our fathers, long Thy grace
Hath made this house its dwelling place;
With thankful hearts we now appear,
To praise Thy Name, and bless Thee HERE.

Within these walls our fathers pray'd,
Within these walls they sought Thine aid;
Here, too, did brethren now no more
Oft at our side Thy name adore.

Preserved by Thee from adverse powers,
This hallowed building still is ours;
This shrine, thus saved, this Temple free,
We dedicate again to Thee.

Here may our praises long ascend
To Thee, our God, our King, our Friend;
Here to Thine undivided Name,
May we through Christ due thanks proclaim.

Here, too, may still each future race
Be brought to seek Thy promised grace;
Here may Thy promised grace be given,
And make this house the gate of heaven.

NOTE.—The author of this poem is unknown to me but very probably was a man named Robert Nelson, familiarly known as "Bank Robin."

J. K.

DID JESUS REALLY LIVE?

THIS question—which may seem a very strange one to some readers—stands as the title of an able and clearly-written booklet by the Rev. H. J. Rossington, M.A., B.D., of the First Presbyterian Church, Rosemary Street, Belfast. It is very necessary that the question should be answered; and Mr. Rossington has clearly seen that the difficulties from which it arises must be seriously dealt with.

It is no new thing to find competent students of the subject who have been compelled to realise that the actual pictures of Jesus himself—given, not only in the New Testament as a whole, but even in the Gospels themselves—are in a certain real measure inconsistent with one another, and taken one by one are questionable from the strictly historical point of view. There are some religious thinkers who have come to the conclusion that the image of the real Jesus has been irrecoverably lost, that we cannot be sure that one saying attributed to him was really uttered by him, or that one thing told of him was ever really done by him

But there are some who go further even than this. These writers believe that Primitive Christianity—the seed from which the whole history of the Church grew—arose from a combination of Eastern religious beliefs concerning a divine being who had sacrificed himself for the sake of men. There are such stories to be found in Eastern faiths; and we know that some forms of them were widely current round the Mediterranean and in popular folk-lore throughout the Roman Empire. These beliefs, we are told, came together—how, is not explained—and concentrated themselves round the notion of a person called Jesus who had never lived, and, as it were, precipitated a gospel story, gathering together also a multitude of sayings and precepts that were current in the higher forms of Jewish religious thought and life of the day.

A version of this extreme theory has been put forward in a book entitled (in its English translation) "The Christ Myth," by a German writer, Dr. Arthur Drews. This book has aroused in Germany a furore of discussion and criticism, in which some of the ablest theologians and students of historical Christianity have not disdained to take part It is Dr. Drews' version of the theory that Mr. Rossington subjects to searching historical criticism Dr. Drews' book contains a number of what may be called, in school-boy language, "howlers"—gross blunders. But it is one of the outstanding merits of Mr. Rossington's book that he does not waste time in exposing these blunders; this would come near to committing the familiar fallacy of "abusing the plaintiff's attorney" instead of dealing with the essential points of his case. Mr. Rossington deals with the historical arguments, as such, and keeps strictly to his text—*Did Jesus really live?*

Within the limits of a brief notice like the present one, it is of course impossible to discuss the course of the author's argument. With the passing observation that he appears to assume too easily the *authenticity* of a passage in the Jewish historian Josephus, relating to John the Baptist, we must content ourselves with saying that this book is certainly a genuine contribution to current theological thinking; and it will be of special value to those who hold, as Mr. Rossington appears to hold, that belief in the historical Jesus is essential to Christian faith. That this conviction—important as it is—is not the essence of Christianity, was seen as long ago as the time of St. Augustine. Augustine, reviewing his earlier writings in the light of long experience of the faith, explains that when he wrote of the Christian

Religion as of modern date, it was of the name and not of the thing itself which he was thinking. In the first book and thirteenth chapter of his "Retractations," he says: "That which is now called Christianity existed among the men of old time, and it did not fail from the beginning of the human race until Christ himself came in the flesh, from which time the true religion, *which already existed*, began to be called Christian." And speaking of the heroic Maccabees, who maintained the struggle for Israel's God and for liberty against what seemed overwhelming odds, he says that "to speak according to the truth and not as the usage of names obliges us, the people of that day were Christian." In that day Jesus of Nazareth was as yet unborn. S.H.M.

[The book "Did Jesus Really Live," by Rev. H. J. Rossington, M.A., B.D., may be obtained at the Depository of the Ulster Unitarian Christian Association, Rosemary Street, Belfast, price 1/- net.—ED. N.S.P.]

THE AUTHORISED VERSION OF THE BIBLE.

THIS year of 1911, is the 300th since the issue of the Authorised Version of the Bible. Large and influential meetings have been held in commemoration of the event, and thousands of discourses have been preached respecting it. It is universally felt that the issue was a momentous one. and very far-reaching in its effects. We have become thoroughly imbued with the thoughts, facts, and beautiful, though homely, language of the Bible. We often think in that language, rejoice in it, sorrow in it, preach in it, and pray in it. When, indeed, is the language of the Bible not the medium of our thoughts, and hopes, and aspirations? So much are we influenced by it, that it has become a great power in the world, greater than that of kings and parliaments. Can we imagine what England, the United Kingdom, yea, the civilised world, would have been without the Bible!

Until the appearance of the Authorised Version in 1611, the Bible had too often been a source of strife among men, some strongly desiring its dissemination, and others not. Opposition excited curiosity, and curiosity led to sacrifices in its behalf. In some places, a Bible was set apart in churches for those who desired to read, or listen to the reading of it. A strange instance of this kind occurred at Chelmsford, in Essex. A youth was observed by his father listening to the reading of the Bible there, and was remonstrated with. As he did not refrain from attending the church for this purpose, his parents sorely abused him, his mother denouncing him as "a thief," while his father beat him most unmercifully. Not a tear however did the youth shed, which so enraged the father, that he got a halter and tried to strangle him, but was prevented. The Bibles referred to, were fastened to desks or tables, by means of chains and padlocks. The writer once saw one of these old, iron-bound, chained Bibles, in an English country church, that had been attended by two of the martyrs, who had resided near. The sight was interesting and strongly reminiscent of the past.

At a later period than that just referred to, the possession of the Bible was restricted to the families of noblemen and merchants. No ordinary person was allowed to possess it. Although we may think it was only natural for those intimately connected with religion to foster the reading and study of the Bible—the record of the development of the thought of God and his providence—yet, we are told that a bishop of London (Tunstall), in 1530, spent large sums of money in buying up, and burning William Tyndale's translation, as it reached England from Antwerp, for the printing of which he (Tyndale), was a few years afterwards, consigned to the flames. While ecclesiastics high in power, were averse to the spread of the Scriptures, it is interesting to know that a set of pirates, on attacking a vessel laden with paper to be used secretly in the printing of the Bibles, desisted from robbery, on being informed of the purpose and destination of the cargo. Evidently, sea-robbers have had greater veneration for the Scriptures than some bishops. It is somewhat amusing to be informed that the London translators of 1611, who built upon Tyndale's and Coverdale's foundation, felt their scholastic respectability insulted, because

one of the number "was from the country."

It is the old story in another form: "Can any good thing come out of Nazareth"? But this countryman was a worthy man, and afterwards became Dean of Canterbury.

The forerunners of the translators of the Authorised Version of 1611, were Caedmon in the 7th century, who "sang of creation," Bede in the 8th century, who wrought upon his translation when confronted by death, King Alfred in the 9th century, John Wycliffe in the 14th century, William Tyndale in the 16th century, and shortly afterwards, Myles Coverdale. The versions of several others appeared in quick succession, when the movement culminated in the issue, early in the 17th century, and mainly at the instigation of King James the First, of the Authorised Version. This has held its place in the affections of the people for 300 years. Though the Revised Version appeared in 1881-5, it has not displaced the Authorised Version with its numerous errors and mis translations, to any serious extent. Nay, that Version will maintain its unique position for many years to come. For a long time, the Bible was commonly regarded as one divinely inspired, infallible composition, all parts of which were of equal authority; but it has long been known to consist of sixty-six different books by many different writers, living in different places, at different times, and written from very varying standpoints. The books were not divided into chapters and verses until the middle of the 16th century, while the subjects mentioned at the beginnings of the chapters, except in the case of the Psalms, and the tops of the pages, are the work of the 17th century revisers, and are their own private conclusions, which many modern biblical scholars, assert are often entirely wrong. Notwithstanding these small "spots on the sun," let us unite in thanksgiving for the greatest and most influential book the world has yet seen.

W. S. S.

"Start some kind word on its travels. There is no telling where the good it may do will stop."—*Talmage.*

For the Children.

AFTER THE FALL.

IT was a mild sunny day in June, and Jack was seated in an easy chair in the shade of the house on the lawn. His head was bandaged, and he looked very pale. Near him was Jill, also pale, but not bandaged, only bruised. A couple of days before they had had their famous adventure up the hill which resulted in Jack breaking his crown; Jill had come off rather better, perhaps her long hair saved her crown from being broken. Now a broken crown is a very painful affair even if it is not badly broken. Jack's was not a bad break, but it kept him quiet for a few weeks. Jill was very much shaken up too, and both of them had just to sit there in the lovely garden unable to play, and with headaches too bad for them to read. Of what happened before the fall you all know quite as much as I, and all I know is that Jack and Jill went up a hill to fetch a pail of water, Jack fell down and broke his crown, and Jill came tumbling after. What they wanted the water for, or how they came to fall, I'm sure I don't know. But of what happened after the fall I think I know more than any of you.

There is nothing very wonderful in what I am going to tell you when you come to think of it. You know how you see stars even in the daytime if you fall on your head against something hard. Well, if a little fall can make you see stars when there are none to see, a big fall and a broken crown may well make you see as much as Jack saw that June morning.

It was the first day they had been able to sit up and talk to each other since the accident, and of course each was putting the blame on the other. "It was all your fault," said Jack, "if you hadn't come trying to help me carry the water I shouldn't have slipped."

"If you hadn't wanted to show off by carrying it yourself when it was too heavy for you, and if you had let me give you a hand it wouldn't have happened."

Now, when you are recovering from a broken crown you shouldn't get excited. Jack heard a loud laugh; at first he

thought it was Jill, but no, she had heard it too, and was looking at him with anything but a laughing expression on her face. They both looked round, and at last they saw the funniest little fellow you could imagine, not a foot high, with a red laughing face which seemed all mouth and eyes. He had very queer boots, long pointed toes turned up at the ends, his clothes were bright green, and you could not tell where the trousers ended and the coat began, and in his yellow cap was a great red feather which drooped over his head and nearly touched the ground half a yard behind him. When he had caught their attention he stopped laughing, and said: "You are a stupid pair, as if your bruises weren't painful enough but you must needs be quarrelling. Come along with me; I'll teach you better."

Without waiting for an answer he took them by the hand, gave a mighty spring, and in less than no time they were away over the highest trees, across fields and oceans, and further than the back of beyond.

When at last they stopped all pain and bandages had gone, and they found themselves in the pleasantest place they had ever seen. There were plenty of children playing about, and the grown-up folk seemed quite as happy as the children.

"Now," said their little guide, "you look around and take in all that your eyes can see while I explain why I brought you here. Long ago this garden was made by the king of the fairies for a nation whose ruler had found the wishing stone. The ruler and his people wished for a land where there was no labour, no pain, no trouble, no temptation. So this place was made specially for them. There were plenty of flowers, but as they grew without any attention from the people they could take no pride in them. There was plenty to eat, but as there was no healthy work there was no appetite. There was plenty of time for games, but as the games did not come as a recreation after toil they only bored the people; all had good health, but what tenderness and sympathy they had died for want of use, and they became more and more selfish and thoughtless; as they never had to bother about food, clothing, or shelter, they had not to use their wits, so they became more dull and stupid. Amid all their beauty and plenty and leisure they grew discontented and unhappy. At last they began to wish their wish had not been granted. Then the king of the fairies let loose a whole lot of impish fellows who planted weeds in the garden, brought aches and pains, and made work necessary to life. It seemed a queer way to be kind, but it brought back joy and gladness. Play was enjoyed when work was done, and food tasted better. Because there was sorrow and pain, love and sympathy blossomed again, and there is no happier land any where. You want cloud and sunshine, night and day, sorrow and joy to make up life, but you will never get the best out of life if you quarrel whenever any misfortune comes."

Just then it began to rain, and the cold drops woke up the children. Woke them up!—well, there they were on the lawn again wondering if it were all a dream.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

Annual Meeting in Belfast.

THE annual meeting of the above organisation was held on 3rd April, in the Central Hall, Rosemary Street. Prior to the formal proceedings, tea was served to a large company of members and friends. Subsequently the chair was taken by Mr. John M. Andrews.

ANNUAL REPORT.

Rev. J. A. Kelly presented the annual report, which contained the following:—"We are glad to be able to report that the new arrangement which came into operation last April, when Mr. Eustace Gordon took charge of the Depository, has so far worked very smoothly, and has been satisfactory to all concerned, and we see no reason why the said arrangement should not continue to yield the same fruit in the future. We have left in the hands of Mr. Eustace Gordon, our agent, the stocking of the bookroom as regards ordinary literature, the theological department being, as before, directly supervised

by your Committee, who have done their best to meet all demands. We cannot close this report without recording with regret the loss by death of old and tried friends—viz., Miss Dunn (College Green), Miss Davidson (Knock), Miss Atkinson (Larne), and Mr. J. R. M'Caw, J.P., (Banbridge.)

The Treasurer's statement was submitted by Rev. G. J. Slipper, and showed a credit balance of £193 1s 8d.

THE CHAIRMAN.

The Chairman moved the adoption of the reports and a vote of thanks to the local treasurers and collectors for their valuable services during the past year. He said it was very gratifying to all of them that the Society was able to give such a favourable account of its work at the end of the year, which had been closed with a substantial balance on hands. That he thought reflected great credit upon Mr. Eustace Gordon. It was fitting that he should be taking such an interest in the Society and carrying on the work which his learned and distinguished father had devoted the greater part of his life to. They knew that not long ago their Church was reconstituted under the head of the Non-Subscribing Presbyterian Church of Ireland. Some of them might wonder, as he did some days ago, why that Society should exist under a different title and have a separate existence. The distinction was this, and he thought it was quite sufficient—whereas the ministers and members of their reconstituted Church were left absolutely free and unfettered to conscientiously arrive at those religious opinions which they felt to be desirable, that Society existed for the purpose of distributing literature and giving help to those who desire information on the subject. Although their reconstituted Church was not bound or fettered, that did not mean that the members of that body had not decided religious opinions. The Society was necessary to give information of a suitable character to those who desired information on the subject. It was sometimes said that many of their churches were not extending in the way they ought, but he thought it was gratifying to them all to feel that at any rate the principles for which they stood were gaining ground, and, whereas some considerable time ago, their Church was looked upon with a considerable amount of suspicion, and some of their people at times subjected to some disabilities because of their faith, now it was generally recognised in all denominations that, although they were all taking different paths, according to their conscience, they were going in the same direction, with the same goal in view. It was also, he was sure, gratifying to them to feel that all the Churches in Christendom—the Protestant Churches—were drawing closer together, and the divisions were less marked, and that controversies were fewer. They noticed a general interchange of courtesies between two of the largest denominations in that part of the country. He thought it was their duty to endeavour to work in the same direction. That did not mean, however, that they were to be the less earnest for those principles for which they stood, which their forefathers held dear, and which it was their duty to foster and maintain.

Rev. J. A. Kelly, in seconding the motion, said they were delighted to see their Chairman (Mr. Andrews) taking an active part in the affairs of their Church. As a Church they had work to do, and they should do that work in the best possible way. They had many testimonies as to the excellent work which was being carried on by their Church. The other day a Lancashire vicar said that "Unitarianism was undoubtedly a very prominent factor in the religious thought of England to-day, and one with which the Church of England must deal. He candidly confessed that the Church of England had been largely indebted to Unitarianism. Unitarianism was undoubtedly strong on its moral side, but it was defective on its devotional side. To-day Unitarianism and Romanism were the two antitheses of religious thought." If other Churches had benefited from Unitarian teaching they had something to learn from those not of their way of thinking. Let them learn that religion had more to do with the heart than the head. In religion let them not imagine that light would do for heat. Let them combine both, or, as somebody said, let them cultivate the Methodist heart as

well as the Unitarian head. The noblest intellect was that which was fired through with passion. Reason needed to be lifted on the shoulders of deep and true emotion before it could abundantly bless a weary and distressed humanity.

The reports were then passed.

Mr Bowman Malcolm moved, and Mr. George G. Ward seconded, the following resolution :—"That this meeting offers a cordial welcome to Rev. Ernest Hicks, M.A., and heartily thanks him for his able and impressive sermons in aid of the Association."

The resolution was cordially passed

Rev. E. S. Hicks, in responding, said the large attendance at the services which he had the privilege of conducting he had taken as a tribute to the excellent work which Mr. Rossington was doing for them. The confident tone of the report was very pleasing to himself personally, and he thought in the past Unitarians had suffered from their modesty. It was time they let the world know the truths they stood for. They should do their best to extend their work. He was glad to know that they had closed the year with such a favourable balance on hands. Having such means at their disposal, they should do something to increase the usefulness of their Association and spread the message they all had at heart.

Principal Gordon moved the following resolution :—"That at this their annual meeting the Associated Unitarian Christians of Ulster gladly seize the opportunity of conveying to their honoured co-religionist President Taft the assurance that his message on the function of our English Bible as a bond between the great nations of Anglo-Saxon speech finds an echo in all their hearts, and, further, desire to assure him that in his able and timely proposal for a treaty of arbitration between the United Kingdom and the United States he has the full support of their humble efforts and their fervent prayers." Proceeding he said that was not the first time that through that Association a communication had been addressed to President Taft. At the time of his elevation to the eminent dignity which he enjoyed and deserved a note of congratulation was sent from the Committee of the Association.

Rev. Thomas Dunkerley seconded the motion, which was supported by Mr. James Davidson (Windsor), and passed. It was decided to transmit the resolution to Mr. Asquith, Sir Edward Grey, and Mr. Arthur Balfour.

The office-bearers for the ensuing year having been elected. The following resolution was passed, on the motion of Rev. Edgar Lockett, seconded by Rev. Joseph Worthington :—"That this meeting renews its adhesion to the principles and objects of the Association as set forth in the rules." A vote of thanks to the Chairman was passed, on the motion of Rev. H. J. Rossington, seconded by Rev. J. A. Kelly, and the proceedings terminated.

Reports.

Ballee.—The annual general business meeting of the Ballee Non-Subscribing Presbyterian Congregation was held in the Schoolroom adjoining the Church, on Tuesday evening, the 4th April. From 6-30 to 7-30 tea was dispensed by the following ladies of the congregation :—Mrs. Caven, Mrs. Stitt, Mrs. Crymble, Mrs. Savage, Miss Caven, Miss Elsie M'Mechan, and Miss M'Cullen, assisted by a number of capable and willing stewards. The chair being subsequently taken by the Rev. J. H. Bibby, the Hon. Treasurer, Mr. Wm. Savage, presented his annual statement, which was considered satisfactory and adopted, together with the report of the Hon. Secretary, Mr. Robert Caven, and the several working committees for the current year appointed. The chairman incidentally remarked that favourable progress had been made with the Church Renovation Scheme, and it was ultimately decided to hold a special meeting at a later date, to discuss the advisability of proceeding with this desirable and necessary work this summer. Business having been disposed of, the younger members of the congregation sought pleasure in the poetry of motion, while at intervals gramophone selections were rendered, together with songs and recitations by Miss Katie M'Mechan, and Messrs. H. W. Kelly, T. G. Stewart, and R. M'Cullen, Miss Crymble, proving an

efficient accompanist. At an advanced hour the chairman having expressed his thanks towards all who had contributed towards the successful meeting, an enjoyable evening concluded with the singing of the National Anthem.

Belfast: York Street.—The annual Sunday-School social and prize distribution took place in the Lecture Hall, on March 27th. Rev. J. D. Davies presided over a large and representative gathering of parents and friends. After tea, book prizes were distributed to the scholars for regular attendance. Special prizes were awarded to Ethel and John M'Mullan, for full attendance during the year. Special mention was made also of the attendance of Lily Neill, who will be a competitor for the medal this year. Throughout the year the general attendance was very good, and the work proved to be very satisfactory. Great credit is due to Mr. Alex. Bell, the superintendent, and Miss Ervine, who took such a deep interest in the children under their care. After the prize-giving, an entertainment was given by the scholars, after which various games were indulged in by the young people present. What proved to be a most enjoyable evening was brought to a close by the singing of "Auld Lang Syne."

Cairncastle.—A concert was held in the Cairncastle Lecture Hall, on 31st March, to help to raise funds for repairing the Old Meeting House. The programme included songs by the following ladies and gentlemen:—Miss M'Cammon, Miss S. Andrews, Mr. R. L. Kemp, Dr. Wilson, of Larne, and Messrs W. J. and Alec Harvey, Jas. Shannon, and Wm. Hunter, of whom the last four provided an amusing finale in the form of a burlesque sketch. There were also violin and whistling solos by Mrs. R. L. Kemp, banjo solos by Mr. Wm. Hunter, and recitations by Miss May Patterson. The accompaniments were played by Mrs. Kemp, Miss Jellie, daughter of a former minister of the Old Meeting House, and Miss M'Cammon. There was a large and appreciative audience who especially enjoyed the comic element supplied by the humorous authors of the sketch: those four gentlemen were conveyed all the way from Belfast, and back to their destination at Holywood, in a motor car by two kind friends. After the concert was over, the School House was opened for dancing, which was continued till 2-30 a.m.

Larne and Kilwaughter. — The annual business meetings of this congregation was held on the evening of March 24th, in the schoolroom, at 7-30 p.m., Rev. James Kennedy presiding; and though it was generally understood that there would be no musical programme, a fairly representative number attended. After tea, provided by the committee, and dispensed by the ladies of the music committee, the honorary secretary, Mr. Samuel Magill, submitted the Annual Report and Statement of Accounts, which were considered very satisfactory, and which, on the motion of Mr. Magill, seconded by Mr. Andrew Nelson, of Drains Bay, were unanimously adopted, and ordered to be printed and circulated among the members of the congregation. The existing G.P. Committee was reappointed with the addition of Mr. Alex. Stewart and Mr. Norman Canning. After reappointment of the Music Committee, Mr. John M'Ninch, Larne, moved, and Mr. W. Pinkerton seconded, a vote of thanks to the treasurer, stipend collectors, and choir, which was enthusiastically passed. Mr. Kennedy then gave at some length an explanation of the organisation of the different congregations of our Body into the "Non-Subscribing Presbyterian Church of Ireland," and referred particularly to the proposed scheme for establishing a General Sustentation Fund. Mr. James W. M'Ninch, moved, Mr. S. M. Bailie seconded, and it was unanimously passed, "That the Scheme be referred back to the Session and G.P. Committee for further consideration, with power to join in the movement should they deem it desirable to do so before our next annual meeting." The meeting then terminated with hymn and Benediction.

Moneyrea—On Friday evening, March 31st, the Moneyrea Church Sewing Class concluded its winter session with a concert in the Lyttle Memorial School. The evening's programme was choice and well rendered. Under the leadership of Mr. W. Yeates, the church-organist and choirmaster, the Class acquitted itself with credit, and sang the unaccompanied part-songs with good expression, time and tone.

Chief among the artistes of the evening were Rev. Savell and Mrs. Hicks, of Dublin, and Miss Mary Barnes, of Grey-Abbey. The duets of the Rev. Savell and Mrs. Hicks, and the songs of Miss Barnes, charmed all present by their delightful humour and piquant touch. Second only in point of local interest and appreciation were the pianoforte solos of Miss Minnie Kennedy, and the songs of Miss J. M'K. Turkington, both members of the Class. Of the Belfast artistes, Mr. Birrell and his quaint humorous items, the word encore suffices, while the songs of the Rev. J. D. Davies, of York Street, and the recitations of Mr. Flockhart were well received. Miss Napier, of Mountpottinger, accompanied with her usual grace and skill, likewise Mr. Yeates. The evening's chairman—J. Miller Andrews, Esq., summed up the programme in a felicitous and discriminating phrase—"that it was the best he had listened to in a country district." Singing of the National Anthem concluded the concert, but not the evening's enjoyment, for the Class and a large number of friends adjourned to the Old Schoolroom, where supper was in waiting, and afterwards a dance.

Newry.—The closing meeting of the Young People's Guild was held on Monday evening, April 10th. There was a large attendance of members, and after tea, served by the ladies, the chair was taken by the pastor, the Rev. G. J. Slipper, who introduced a short programme of music and recitations, in which the Misses M'Comb, Mrs. Slipper, Miss M. Mitchell, Miss M. Scott Berry, Mr. Mahood, and Mr. Simpson took part. During the evening a presentation of a suit case was made to the Hon. Secretary, Mr. Malcolm Simpson, who is leaving Newry. The chairman referred in appreciative terms to Mr. Simpson's service to the Guild during his three years' stay in Newry, and stated that while they, as well as his many other friends, sincerely regretted his departure, they wished him every success in his new sphere of labour. Mr. Slipper in a very graceful speech then made the presentation on behalf of the Guild. Mr. Simpson in his reply, thanked the members for their kind recognition of whatever services he had been able to give to the Church and to the Guild, and said it had always been a pleasure to do what he could to further its success. Mr. R. Rowland associated himself with all that had been said regarding Mr. Simpson. The Chairman announced that Mr. Andrew Thompson had consented to accept the office of Hon. Secretary, and he felt sure that Mr. Thompson would prove a worthy successor to Mr. Simpson in the responsible capacity. After a few games the proceedings were concluded by all joining in "Auld Lang Syne."

Unity Guild.—The March meeting was held in York Street Lecture Hall, on the 15th of that month, Rev. A O. Ashworth presiding. Rev. J. Worthington, B.A., lectured on "Macbeth" to a small but appreciative audience. At the outset the lecturer gave a brief resume of this fine tragedy, and in the course of his further remarks said that the first scene gave the key to the whole play. He stated that the old-fashioned view was to regard Lady Macbeth a bold bad woman whose dominant idea was to supply what her husband lacked; another view however was that she had a gentler side. Macbeth himself he opined to be really a man who was not wanting in courage, and the fact that he at times feared himself the lecturer attributed to vivid imagination. A short discussion followed, the most important contributions to which were those of Miss I. Campbell, and Rev. G. L. Phelps. The annual meeting was held in Central Hall, on Wednesday, 19th April, when the attendance was not quite an average one. Rev. J. Worthington, B.A., was elected President for 1911-12, and Messrs. G. J. Hill, H. Hunter, and E. R. Jackson were re-elected to the positions of Hon. Treasurer, Hon. Auditor, and Hon Secretary, respectively. The Summer Excursion Programme was provisionally arranged as follows:—May 20th, Larne; June 17th, Gobbins; July 1st, Templepatrick; August 5th, Greyabbey; September 9th, Antrim. The Annual Service was fixed for May 21, in All Souls Church.

"Trust men and they will be true to you; treat them greatly, and they will show themselves great."—*Emerson.*

Echoes.

That awful microbe again! While he is proving himself in some instances as lively as a cricket, in others, he is showing himself as destructive as a roaring lion—Manchuria for instance. He was recently exhibited in the former capacity by Professor Ray Lankester, before an audience of the National Health Society. He was there enlarged to about 50,000 times his normal self, and then introduced to the audience by means of lime-light views, when he appeared on the screen to be having a lively game of ball with a number of his fellows. The balls were blood corpuscles, and the microbes resembled eels, some of corkscrew type, from two to three feet long. They were disporting themselves in rat's blood. What shall we be introduced to next, I wonder?

* *

On the anniversary of the birth of Dr. Joseph Priestley, whose memory should be honoured by every Unitarian and Non-Subscribing Presbyterian, his statue near the Town Hall in Birmingham, was adorned with a laurel wreath. It is gratifying to hear of this, as we are not too much given to hero-worship. But a still higher honour is to be paid to his memory. It has been determined to raise another statue of him at Birstal, near Leeds, where he was born on the 13th of March, 1733. He was as one born out of due time, and being misunderstood, had to endure much persecution, and so he left an ungrateful country and settled near Philadelphia in the United States, where he died in 1804. The world sometimes stones its prophets, and then builds them sepulchres. But statues will do.

* *

The Orthodox Free Church (Dissenting) Council of England, has been vigorously denounced by a Church clergyman as a set of heretics, and the denunciation was clinched with the statement that the devil was the first Dissenter! From this comprehensive utterance, the Unitarians have mercifully escaped inclusion, because they are not regarded as saintly enough to be identified with ordinary Dissenters, and are not embodied in the Council. But it may be asked what it was the devil dissented from? Was there a State Church in his day, as there is still in England? Evidently ecclesiastical history will have to be written afresh, to suit the airs of the would-be high and mighty, and "unco guid," in the Church of England.

* *

The Scriptures, up to the present time, have been published in 530 languages and dialects. Among many peoples, these form the only literature they possess.

* *

The Englishman loves his beer, the Scotsman his whiskey, and the Irishman, both. Though Ireland is according to many, a poor "distressful country," it can afford to spend relatively almost as much as England, and more than Scotland on liquor. It is however gratifying to be officially informed that while the general expenditure on alcoholic liquors was larger last year than in 1909, the amount consumed was less. It seems almost amusing to speak of Ireland as "poor," when small as it is, it can afford to pay upwards of £14,000,000 a year for its drink.

* *

The horse van for mission purposes, is to be superseded among the Roman Catholics of the east of England, by a motor van. In addition to having the usual accommodation, it will carry a device for sheltering when necessary, eighty persons.

* *

For common Christian work, it has been proposed that Church and Dissent, that is, "Evangelical" Dissent, should unite; and some one has even suggested that an eminent Nonconformist minister or two, should take part in the forthcoming Coronation ceremony, for is not the King the Sovereign of Dissenters as well as of Church people? But *The Church Times* holds up its hands in horror, and declares that the very idea is "unthinkable." Bearing in mind a saying of old, it shrugs its shoulders, and exclaims—"Stand by thyself, come not near to me; for I am holier than thou." And in like manner, "Evangelical" Dissent does, and says the same, with regard to Unitarianism. Notwithstanding the prevalence of education, it is a very narrow world that we live in.

On the night of February 17th last, 1,783 people were found homeless in the streets of London, yet there are many excellent places of refuge, where however, a small fee is required. The Rowton Homes are of this character. Last year (1910), 1,682,634 persons were accommodated at 7d. per head per night. The Homes are palatial, clean, airy and comfortable. Food is supplied at a very reasonable rate. People drawn from all ranks in life meet there, and discuss freely the questions of the day. They can say how the government of the country ought to be carried on, though unfortunately, they have generally failed to govern themselves in the best manner. It is always easy to say what other people should do.

* *

The Unitarian minister at Guildford, recently announced a lecture on "The Hell we Fear." The attendance was somewhat disappointing, caused, *The Surrey Times* surmised, by "the coldness of the weather, and the warmth of the subject." One would have thought the subject was warm enough to have counterbalanced the low temperature of the weather. I infer that the Guildfordians are not up to the standard in the old doctrine of Hell-fire.

* *

Scotland receives £1,290,000 in old age pensions, while Ireland, with a slightly smaller population, receives nearly £3,000,000. Does this difference indicate that Ireland is more healthful than Scotland, and that consequently, there are more old people in proportion to the population, or that it is less truthful? The great difference is certainly very strange. While the population of this country is only one tenth that of the United Kingdom, yet it receives nearly one fourth of the total sum expended in old age pensions. I apprehend the Census of 1911, will be truer with regard to age, than that of 1901.

W.S.S.

"It is only by trying to understand others that we can get our own hearts understood."—*R. L. Stevenson.*

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